# SEPTUAGESIMA SUNDAY.

Mr. Hepworth on the Business Value of Christianity.

DIVORCE OF CREED FROM CONDUCT

Dr. McGlynn on the Parable of the Laborers.

BEECHER ON CONTENTMENT.

Talmage on the Uprooting and Devouring Classes.

The Storm Keeping Worshippers at Home.

CHURCH OF THE DISCIPLES.

SERMON BY THE REV. GEORGE H. HEPWORTH-THE BUSINESS VALUE OF RELIGION.

Rev. George H. Hepworth is so attractive and like that which raged yesterday moratng can keep his faith ul flock away from his church. The Church of the Disciples, at the corner of Forty-Afth street and Madison avenue, over whose congrealmost entirely filled by attentive and devout persons during the services yesterday morning. The services preceding the reverend gentleman's discourse were characterized by earnestness and impreseiveness, and Mr. Hepworth's exhortations in regard to the singing-he lays stress upon the necessity of every one joining in the psalms-seem to have had the desired effect. The subject of the reverend preucher's sermon was one of more than the loy which rewards a life based on faith and virtue and the misery that follows in the wake of doubt and wickedness.

THE SERMON.

The reverend gentleman took his text from Psaims, lxxiii., 28—"But it is good for me to draw near to God." It is almost impossible, he said, to successfully paraphrase the words of Scripture, and yet I take it that David means to intimate that God is the centre of all things, and that he who contracts the circle of his life toward the centre, which is God, finds the path of life comparatively easy, while he who chooses a more remote circuit feels the rays of the heavenly sun less, and experiences greater dimeulties in keeping on the right and sale track. The closer we live to God's spirit the easier it is to bear the burden of this world. The farther we live from God the colder is the climate in which we dwell. The farther we are from the sources of light and life the more numerous will be our disappoint ments, our trials, our troubles, our sorrows. The object of Christian revelation is to draw all men Into loyalty toward God's kingdom. I have noted in my observations of our society three strong tendencies in the opposite direction, which draw the soul into the frigid zone of distrust and doubt and strand it on the iceberg of despair and death. A CARDINAL ERROR.

In the first place I have noticed a tendency in men to overestimate the value of worldly possessions, of the comforts and luxuries which money can purchase. They pretend that if they have oil and wine and fout in abundance they have accomplished the success of their lives. I think you will agree with me that this feeling extends through all ramifications of society; that it undermines the charenes, makes us zealous in pursuit of wealth and indifferent to the pursuit of moral growth and spiritual happiness. Yes, bretaren. I think you will agree with me that tois feeling produces most disastrous effect for philanthropic enterprises, upon charities, upon churches and, in fact, upon the everyday lile of the world. Is it not true that we live forgetful of the one King who will not leave us when we need to be beirtended in the hour of supreme necessity? How often it has seemed to me that this worldiness is really corroding our line natures. This world is but a garment in which the soul is clothed and which the Angel of Death only hits and bids the soul go forth to eternity. That is death. Now it that garment is lined with linet it sints in one moment; but if it is lined with pitch it sticketh to us to the last day. The soul has then become werioly, and body and soul hang upon the peg of annihilation.

body and southang upon the per of annihilation. There is no hope, no tature.

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The next tendency to which I must refer is that which teacheth us that shrewdness, and not moral purity and notesty, is the best foud to success and greatness. I know that ten thousand young men are acting upon this laise principle, and that ten thousand old men stand ready to conless their ten thousand old men stand ready to coniess their grievous error in having uniortunately acted upon it. One impression is that the world is a ready laid table, and, while the modest and shy bave to stay and, the bold and impudent hustle their way through the crowd and eat their fill and enjoy themselves to their heart's content. That this philosophy has gained a very strong loothold nobody can donot. But hothing is more injurious in its effects. Exactly the reverse to my mind is the undoubted and incontrovertible verity. I believe that in the long run not shrewdness, but Christian fidently carries the day—not once, but always. I have no doubt that ere many days the brittanny of the speedy success of evil must cromble into the dust, leaving out shame and remorae behind. I believe that there is nothing in this world quite so strong as simple unadulterated belief.

shame and remorse beamd. I believe that there is nothing in this world quite so strong as simple unadultersted bester.

Wrong may surround itself by a coup distat, and even seat itself upon the gittering throne of a nation. The nation itself may say:—Justice is nothing benefit the kinger or upon his throne in the fishess of power and trumphs. But the end has yet to come, and it will come. God's main grind slowly, but they grind exceedingly small. Ere many slays you will find the turone empty, deserted, and the great particular star of the generation seeking saiety in flight—ignominous, shameful dight. That is but an apt illustration of want occurs every day. Truth will stand, but his shood cannot bear the test of time. There is no power in the world like that of wrong and laisemond and occupation. Brethren, I bid you, then beware of this philosophy. Let the logic by which you are guiden to-day stretch itself far to the turone of the Eternal God, and not be sincided by the glitter of to-day's or to-morrow's succees.

ounded by the gitter of to-day's or to-morrow's success.

ENBELIEF.

But there is another tendency to which I must refer. For the carmal reason of man to losist that God has left the world and no longer gaides its destines is presumptions indeed, more especially when a great school makes such an assertion, and one in whose judgment mankind should be able to condide, Great responsibility rests upon the world's mighty men. If they speak infidelity tary farrow a suandw over the world, and their influence percolates down through all grades of society, injuring them all. Again, if, on the other hand, the world's great men are folloffaith and trust in Carlet, they turn the tide of unbented and to incalculable good. I am sorry to say that now we have allien upon times when some of the world's eest thinkers have gone astray. They ten us that what ages have accepted as truth is but is is seen that there is no God, no prayer, no future line. They leave God out of the universe, as inough the maker of the clock could be left out in describing how it was made. They leave nothing for the future, no missis of hope to be penetrated by laithful lives nor sunsimile of a better lite.

Such belief has a maisrious effect upon our hearts. It dulls the edges of affection, it takes the sweetness out of our souls, it separates us by a deep abyss from the future, toward which we have been looking with the confidence of children. It is impossible for any one to be a true man as long as he is not linked to Carlet, his chains fall away and be goes forth a free man. With all my strength of mind I, for my part, confidence of man as long as he is not linked to Carlet, his chains fall away and be goes forth a free man. With all my strength of mind I, for my part, confidence of man as long as he to the world safely through as many centuries to progress and civilization.

With all my strength of mind 1, for my part, confide in that chelie which has led the world safely through so many centuries to progress and civilization. The dearest thing of hie to me is that which grants the hope of another life, and the warmest epot of my heart is the one on which God's ray falls. God watches you as you waik out and as you go home, and that he besses you in all the pians of your hie, though you may not think it; that he thwarts you, but, perhaps, only for your own good, you know in your nearts. It is when you appreciate all this that he litts you up and you are a partaker of Christ's spirit. You bear on you advance, you struggle, you resist—in one word, yours is a Christian life. Let us, then, draw near to him, that we may leaf the hispiration of his giorious presence.

The nearness to God of which David sheaks is one of practical utility; it is an electrical current that gives tinging vitality to every herve of life.

beat that sends energy, and ley, and neve, and confidence through every artery of our feeble body. No one need tive in the arctic region of cold and distrust and iear, but everybody can sit under the shady gains tree of peace and lappiness. This belief, brethren, is not to be confined to your particular creed. Your belief shall give you power to love, and give you power to love more and more abundantly as you grow in spiritual fulness. "I want you to put the principles that I have revealed to a practical test," says Christ. Do not accept them at once. Put your faith into the crucible and test if for yoursell. It will tell you whether Christ's religion is of vaine to you in life. Brethren, I want you to estimate the value of Christ's religion and its teachings by the ordinary business standard. Let me present to you as business men the doctrines of the New Testament As OF GRATKE UTILITY than anything else that we know of. Is this not literally true? For instance, when the wicked man fulls what happens? There is the end of him; there is no resurrection, no hope; nothing but death. He rushed up to his million; the million was taked away. Where is he now? Openly rebellious against the very God that created him, life is but a burden to him. Suppose sickness comes to his family, a child dies round which his affections have been wound and that man stands before the open grave, is there any voice heard from the heavens? No; he has dealened himself. Is there any hope to be looked for with certainty—any consonation, even? The man is alone, terribly alone.

any consolition, even the man's acute, errorg aione.

Now, upon the other hand, suppose he believes in Christ and His promises of a better nutre—suppose ae has worked in this laith and never weaksned in his loyalty, what happens then? The man loses his children, or his wife, or his money, or, perusps, he is smitten with sickness, poverty or other distress. The man's hear, quaits before this terrible trial. But listen to the voice of heaven, which leds him to rejoice inasmuch as he is to be a partaker of Christ's sorrows. "For it you suffer with

The man's hear, qualts before this terrible trial. But listed to the voice of heaven, which tens him to rejotee inasmuch as he is to be a partaker of Ourist's sortows. "For it you suder with me you shall reign with him." And I find Ourist's religiou upon this broader basis, and I believe there is more hope in it, more assurance taan in all the knowledge and all the riches of life. Try God and see if he has made any mistake; try him to the innest and see where lies the source of strength and beauty.

This is a new basis of thought and action; this is a new plane of feeling and affection. Christ must have left this when he missised upon baptism. Yes, let us all begin new lives on this true basis. I fly within the granite walls or religion and feel secure from the attacks of discress and from the parsunt of trouble. Every nation of ancient times had some city of refuge. In the times of Greece and Rome a man who was pursued by justice well into the temple, and was then safe from persecution while he remained there, in old Caristian times, if you could come to the aitar, you were safe from death as long as you coung to that sacred spot. Christ's words are a temple beneath whose overarching roof we are safe from the darts of the dayl, from all burdens, all trans and sorrows. It seems to me, then, that the wicked man is like a reeble candle, that flickers for a oriel while only to go out, while the tathial and sincere, who follows Curist, is like a star flixed in the firmament. And, dear friends, we are tood by science that even after a star has been extinguished its radiance lingers to years and years; and so when a good man has departed the rays of his character are shed upon an admaring posterity. Brethren, may God in his mercy grant that we may continue in our career on the basis of a sound philosophy, when the tens that only the who walks with Cerist walks though the grave and on to immortality and everlasting joy. Brethren, let us all pray that we may vow allegiance to the only Master who has a right to control

## ST. PATRICK'S CATHEDRAL.

SERMON BY THE REV. FATHER KANE-THE NE-CESSITY OF LEADING A GOOD LIFE.

Nothwitustanding the severity of the storm yes tendance upon the high mass services at the Ca-The sermon was preached by the Rev. Pather Kane, who took for his text part of the twentieth chapter of the Gospel according to St. Matthew, in which the paraole of the vineyard is told. The reverend father argued in an eloquent God. The saviour was born into the world to teach us the way to salvation, and God would hold us responsible for neglecting to profit by that teaching. He gave to every one of us grace sufficient for our salvation, no matter by what temptations we were beset, and for every

cient for our salvation, no matter by what temptations we were besset, and for every opportunity given for our salvatification that we withinly threw away He would hold us strictly accompatable. Yet God was always desirous that we should be saved, and it happened to every one during his his that food called upon him in some especial manner in order, as it were, to awaren our patril that may have been dormain, to bring us to the realization of the danger we were in by leading a life that, it enddenly ended, would plunge our souls into eterfal misery. There were those who were called in this way by troubles of business, by scaness, by dasappointments that were gailing to the spirit, by souden deprivation of wealther thoughts might be turned more earnestly to God. And yet there were those who, though often called, refused to heed the warning voice, who became so hard of heart that the grace of God fell upon their souls as seed upon arid sol; so deaf to the loving appeal of the Saviour to

RETERN TO THE FOLD

as not even to hear His voice, and who at last died in their sins. It was a duty we owed to God to serve Him faithfully, to love Him and obey His commands, and as our soul's eternal happiness depended upon our leading a good life how careful should be practise virtue. It was a solemn thought that we knew not the day nor the hour. God oway pattent, but a time had to

nor the nour. God was patient, but a time had to come when we should te called, and it we were not ready the fault would be our own. If we were

not ready the fault would be our own. If we were ready, even at

THE ELEVENTH HOUR,
God would receive us, but it was not well to depend upon any chance of being ready at the eleventh hour. Not knowing when our time would come it was the part of wisdom to be ready at all times, so that when called we would have nothing to fear. The reverend lather closed by exhorting his hearers to love God and serve Him laithfully in this life so that we might enjoy the nappiness of a glorious eternity with Him in the next.

THIRTEENTH STREET PRESBYTERIAN CHURCH.

SERMON BY THE BEV. DR. BURCHARD-THE LESSON OF JOB'S LIFE.

The Rev. Dr. Burchard preached yesterday morning at this church. He took for his text the whole Book of Job, and spoke on the lesson taught by the life of the old prophet. He said:-

This life of Job is a drama unsurpassed by any which either Euripides or Shakespeare has written. Like all Scripture it was written for our instruction, and we can have more than an ordinary amount of this by a study of this singular and wonderful book. Job had mansions, estates and other possessions. He was very rich and prosperous in all the world's goods. He was the owner of great quantities of the world's material wealth. But calamities came to him-fire, famine, pestilence. The opening of the Book of Job shows the opening of the prophet's man-hood. He was uninformed with regard to the deceitfulness of the human heart; how there was a day when virtue would grow tired of being tested. Job dared Saran to do his worst, but only to spare his life, and he was brought down from affluence to poverty, and still stood firm in his integrity. It was not so with the first parents of our race. They succumbed at the first temptation, but Joo stood firm in his trust in God. Job me." It is the way of the world. The rich are not happy, because they are afraid of losing what they have. It is their constant fear—their bugbear. They fear poverty above all things. This is what Job leared, and what came to pass. No man had a more sure plospeet. No one was more certain of retaining that which he had. Solomon had the wealth of Egypt and of the then known world at his back. He built the most magnificent temple which ever was known. But it was all done for vanity. In truth he that has the most and he that has the least are identical. The rich have at heart a something which is not satisfied—there is always something to show men's hearts. The superstillous man is alraid of the haunted house, even though he be old. There is something that always turns one away from it, and I say that the orain of man is a baunted house. Spectres abide there. These are but shadows you say. The Great Bard says shadows were brought to Richard and he saw in them his tuture fate. Prosperity may be ever so well established, yet we may fall. The worldly rich, the great of earth, are not happy. They have apprehensions like Job.

THE WIREL OF PORTUNE

Is ever turning, and those who are on top to-day may be under to-morrow. Fortunes are held by a siender thread, which at any moment may break. We recently read of a man in Boston being very poor who once controlled millions. I would, if I had millions, rather lose them than lose my loving friends. Job jost friends and everything else, and he exclaimed, "My kinsfolk have lorgotten me," and lurnier on he said, imploringly, "Have pity upon me, my iriends." The three wise men who surrounded ham were the cause of all his troubles. They constantly gave him what he thought wise counse, and it ruined him. How often in real if e when a man starts in business and does not succeed his friends and, "Have him what he thought wise counse, and it ruined him. How often in real if e when a man starts in business and does not succeed his friends about these Divine ceeds to be smray, and to rai said:-"That which I was afraid of came upon me." It is the way of the world. The rich are

as in the days of Job. The sage of that day failed to interpret the ways of God. The Book of Job stands out to-day a pillar of light. Without this nature and science would shed but a little flokering light. The history of the world shows this. Pau's Epistic to the Romans shows that through faith we must live. Job had his troubles through unwise counsels. The Lord answered him out of a cloud—"Who are these that advise without knawledge." Job wakened to a new life, and the Lord bressed him. The latter part of Job's life was even more prosperous than its beginning. Thus the world goes on. Job's latter end is typical of the end of the tried and afflicted. Christ promises heaven. Have you lost relations, friends, wealth, companions, "On," save Job. "the Lord hath given and the Lord hath taken away, bessed be the name of the Lord." But there will come days when you will prosper, and the latter life will be blessed as was Job's, through Jesus Christ, our Lord, amen.

#### LYRIC HALL.

THE DIVORCE BETWEEN CREED AND CONDUCT-

SERMON BY REV. O. B. PROTHINGHAM. Despite the lowering aspect of the clouds and the raw chiliness of the atmosphere yesterday morning Lyric Hail was filled to its utmost capachis sudden hiness and occupied his familiar place on the platform. His subject was the same as the one announced for the previous Sunday, "The Divorce between Creed and Conduct." That there is such a divorce, Mr. Prothingham began, it is hardly necessary to argue. By all classes it is conlessed. The religious man confesses it with pain, the irreligious man with traumph. The religious man considers it a falling away from faith; the irreligious man thinks it was to be expected. Religious men preach sermons to call men the other hand, take no pains to hide the dispute goes on. A few months ago, a book was written entitled, "Modern Christianity a Civilized Heathenism." There is a discussion described in it between a clergyman of the Church of England and a man of the world. They are sitting at dinner. The man of the world calls his clerical brother to account for the wide difference between his life and his preaching. At the same time he admits that the clergyman is a good man, but says that his it e is not like the creed which be preaches. "For instance." he says, "you preach the utter impulses of kindness and follow them. Your creed calls this world 'a vale of woe.' But you enjoy art and music, and mingle freely with mankind. Your creed declares that none can be saved except through Jesus Christ, yet you believe in equation and progression. You process to serve a heavenly Master, who is the Lord of human kind. He was a hero, a reformer, a saint. He led a life of poverty and suffered an ignominous fate. What part of your life resembles His noble self-sacrifice? You live in a nice house, in a good neighborhood; you eat good dinners, your cellar s stored with the best wine, and you receive your friends pretty much as other people do." The

friends pretty much as other people do." The ciergyman declared that the modern man cannot live up to that idea, for it is too old and NOT SUITED TO THESE TIMES.

He said that, being an Englishman, he would lose his influence by endeavoring to carry out something which the present does not call for Should you not entirely revise your creed or entirely alter your life? Either after your creed or live differently. So the controversy ends, and no answer is given to it. Some say that the author of that book is not a Christian. Here is the situation—the divorce be ween creed and conduct, I do not say between morality and religion, for there can be no divorce between these, because they are the same thing. Heligion tolenos, and no answer is given to it. Some say that the author of that book is not a Christian. Here is the situation—the divorce be ween creed and conduct. I do not say between morality and religion, for there can be no divorce between these, because they are the same thing. Religion is morality on its poetic side; morality is religion on its prosaic side. The religious man and the moral man travel the same road and nave in view the same end. But while the moral man plods along the religious man floats before mim on wings. Morality says, "Hou shall not kill;" Religion says, "flou shall not kill;" Religion says, "any jour debis;" Religion says, "owe no man anything but the debt of gratitude." Morality says, "Avoid sensuality;" Religion says, "avoid simul desires, or the pure in heart shall see Goo," Religion says, "Be femperate, chaste and errebectaits by a religious man must be a moral man. The divorce, therefore, is between belief and condact. It is impossible to see how in two can become reconcied as they staffd. How does it follow that because a man believes in Christ he will be a kind musband, a good father or a loyal friend? We can easily believe that there was a time when evil was stubborn, and such a prominent element that men thought it was a great nouse presided over by a prince, whose name was Darkness. In those times instances of human perfection were very rare. Was it strange that a person like desus should have been classed with the angel;? These ond creen's seem to have represented the world as it was, and inhow the stress people acted up to their beliefs and lived entirely up to their cleds. The Puritians are an example of strict adherence to creed. They believed in Satan. To them he was a being, a person. He and the better Good excuanged deflances with each other and lought it out in the area of space. They believed in the urfer experience of the strict and owner has a subject as a su

attnough the Bible could explain away the dimculty in many cases its wisdom is not sought. We
have the words of Jesus upon the questions of
marriage and divorce.

THE RELATION OF THE SEXES
and the right of woman's progression. Popular
debates and decisions set one way and the Bible
the other. The fact is that the divorce is perfect.
The creed belongs to Asia, the conduct to America.
Sunday is spent in Jerusalem, week days in New
York. Some pray on Mount Zion, others practice
on Bloadway. When we leave the church we
close the Bible, forget the Psalms of David and
take up our ledgers or other books. The Church
tells people they ought to return to their creeds.
It is saie to say that a reconclination will never be
effected. Shall we make the creed square with
the conduct, since we cannot make the conduct
square with the creed? What is your standard of
action? Conduct is not scientific. Man acts according to his impulses. To some the Bible is a
book of etiquette and the Ten Commandmente
are rules for polite action. One thing remains—
men and women must

BE HONEST WITH THEMSELVES
in reference to their creeds. Your creed is what
you believe, not what your preacher lays down
for you, or what the Pope of Rome prescribes.
Reserve the old meaning to the word and then it
will be what you believe. Do not let it be the
representation of the fancies of people who lived
1.000 years ago. The question is, upon what
principle is this lite of ours organized and conducted? Answer that question and let it represent your creed. The facts of the world on hot
report total deprayity, nor that men and women
will be consigned to everlasting perdition. The
facts of the world report the perfectionity of man,
a world full of hope and beauty, a society teeming
with possibility and a belief in a beautiful future.
Work this lint of your creed, the loid guif will be
healed up and existence will begin to be the happy
thing it was meant to be.

## BEREAN BAPTIST CHURCH. SERMON OF THE REV. P. L. DAVIES-THE

CHRIST OF THE PAST THE SAME SAVIOUR

and Downing streets, the attendance of worship-pers yesterday morning was remarkably small. This and the gloomy weather gave the church a peculiarly dismal aspect. The paster of the church, the Rev. P. L. Davies, delivered a sermon, selecting for his subject, "The Power of Christ's Word," and choosing for his text Matthew, viii., 8-"Speak the word only and my servant shall be The preacher endeavored to convey the idea that Christ has the same power now that He exhibited in the first century, when He performed the miracles of healing which are described in the Biblo, and he exhorted his hearers to come to Christ and heav to tilm in their hour of need, assuring them that their appeals would not be in vain so long as they manifested their faith in His divine power and love.

ST. STEPHEN'S CHURCH. SERMON BY THE REV. DR. M'GLYNN-PARABLE

OF THE LABORERS IN THE VINEYARD. In spite of the weather yesterday morning there stephen's church, which was celebrated by the Rev. Pather Carroll. Mercadanti's beautiful mass choir. The solos were sung with pleasing effect Coletti, the bass; Romeyn, the tenor, and Mile. Munier, the alto. In the "Et Incarnatus" of the "Credo" Mr. Romeyn's sweet and ringing tenor was heard to much advantage, and the "Aguus Dei" by Mile. Munier seemed to thrill the "Aguus Dei" by Mile. Munier seemed to thrill the congregation. In the alternoon, at vespers, Treager's "Alma Redemptoris" and Nava's "Tantum Ergo," both exquisite solos, were well executed by the tener and the alto.

After the first gospel of the high mass the Rev. Dr. McGlynn occupies the pupit and preached a timely and instructive sermon on the parable of the laborers in the vineyard. Having read the gospel and epistic of Septuagesima Sunday he said:—

The gospel appointed by the Church to be read in the mass to day gives us a simple and beautiful filustration of God's justice and marcy, and in the epistic we are iorcibly warned that we must not presume on the divine mercy, but by mortification bring our bodies into subjection, so that we may win

tion bring our bodies into subjection, so that we may win

THE PRIZE OF ETERNAL LIPE.

The Word, the divine wisdom of the Father speaks in the simple language of the parable that all may know the truth. God is "the householder," "the vineyard" the service of our Creator, and "the laborers" those who by grace and faith are invited to enter the Church, to obey the commandments of God and save their sous. All are called (remotely or proximately) to labor in the vineyard, but few correspond faithfully with that call. Man's reward hereafter is not proportionate to the time of his calling, but to his service after his call, and to illustrate this great truth is the design of the parable "why stand you here all the day idle?" This recuke of our bivine Lord is addressed to us, and if we are willing to laborsto cultivate and sanctify our souis we will assuredly receive our wages, our reward. And in order that we may work faithfully the Master utters the great truth, "Many are called but ew are chosen." If we would be of the number of the chosen we must, as St. Paul so fercibly inculcates in the epistic of to-day, mortify our booies and bring them into subjection and apply the means which will initiality secure our heavenly reward. These are the flight of occasions of sim, especially of external occasions; fervent prayer for sorrow, love of God and final perseverance and frequent and worthy participation of the sacraments.

#### GRACE BAPTIST CHAPEL

DEDICATORY SERVICES YESTERDAY. Grace Baptist chapel is an unpretending looking wooden edifice, recently erected in Twenty-ninth street, a few doors west of Ninth avenue. It is still redolent of the odor of fresh paint, and is uncomfortable in its aspect both inside and out. Notwithstanding the fact, however, that at the time vesterday morning when church-going people usually make up their minds as to wnether they will stay in doors or go out, the weather looked threatening and augured of the severe storm which looked, the chapel was well filled. Dedicatory services were conducted in the morning by the pastor. Rev. Robert Cameron, who opened with prayer. The hymn,

To Christ the Lord let every tongue
Its noblest tribute bring;
When det's the subject of the song
Who can retuse to sing?

who can refuse to sing?

-after which Rev. J. F. Elder, D. D., delivered a dedicatory sermon. In the afternoon a social meeting was heid, at which Rev. William Taylor, D. D.; Rev. Thomas Armitage, D. D.; Rev. H. M., Gai.aner, D. D., and Rev. W. T. Sabine were the speakers. In the evening a sermon was delivered by the Rev. Dr. Hamilton.

ST. MARK'S PROTESTANT EPISCOPAL

CHURCH. WHY MAN SHOULD NOT BE ASHAMED OF THE GOSPEL OF CHRIST-DISCOURSE BY REV. DR.

RYLANCE. The attendance of worshippers at the above church yesterday was not as large as usual, owing to the inclement weather, but the discourse of the rector, Rev. Dr. Rylance, upon the conversion of St. Paul and the beauty of the Gospel, was listened to by all with attention. Mr. Rylance took for his text Romans, L., 14, 15, 16-'I am a debtor both to the Greeks and to the barbarrans, both to the wise and to the unwise," &c. The minister referred to the fact that to-morrow (Monday) was St. Paul's day, which is observed by the Episcopai Church, and stated that many found themselves indisposed to honor the day commemorative of St. Paul, yet they are fired

with enthusiasm to observe He reviewed the caresr of Saul of Tarsus; his bit-ter persecution of the followers of Christ; his conversion when God appeared to him in a miracle and asked, "Saul, Saul, why persecurest thou me?" his earnestness in preaching the Gospel to the Romans, Jews and Greeks alike. Paul, when surfor Christ's sake. He said to his hearers, "However unworthy it may appear to you, I am not ashamed to preach the Gospel of Christ crucifled." The rector depicted the condition of society when Paul wrote this epistic to the Romans. The Gespei was despised by Greeks and Jews. To Greeks and Romans it seemed jolly for the disciples to preacu the Gospel of Christ. They were hated and ridiculed as

preaca the Gospel of Christ. They were hated and ridiculed as

A BAND OF FANATICS

there at Rome, under the very snadow of Cæsar's throne, the disciples met with neither statue, altar or sacrifice, and they were not asbamed of the Gospel of Christ and to pray to an unknown god. Yet to many Christ's Gospel proved all powerful to salvation. Paul never could forget the day when the light burst upon him and God commissioned him to preach the Gospel. He was in the possession of all his lacutities, and, knowing it to be a miracle, he became a convert to the lath he had despised, and from that day he became a new man. With us, the preacher said, it was different. We had never seen the miracle that told Paul of the truth of the Gospel; but we have the testimony of those who have seen miracles that the Gospel has flied the world with its beauties. We see the lacts and monuments of Christianity. It is the year of our Lord of which men speak, instead of the year of the world. It is the Lord's Day, instead of the Jewish Sabbath, that we honor.

The MRN who saw Christ and the Gospel por yet of its character, for it fills the soul of man with the best thoughts; it is full of pity to the world and guaranteed by evidences so infallible we cannot reasonably be ashamed of the Gospel nor yet of its character, for it fills the soul of man with the best thoughts; it is full of pity to the weak; it cheers the downhearted and consoles the unfortunate; it is a message of good will from the lather to his rebellious son; it has given character and stability to Congress, given sanctify and efficiency to the law, developed commerce, prought a pardon to the guilty. Lasily, then, it actual work and the progress of the Gospel which is to

pei which is to
has done so much, no man need de ashamed of it.
Yet how many of us stand off and refuse to embrace this Gospel, as if it had but a slight hold upon our consciences. It is when he is asked to take Christ for his Lord and Master that man begins to make excuses. It is especially so of young men, who lear to meet the reproaches of their companions, and therefore they will not take up the cross and follow the Saviour. They should remember that Paul was not ashamed of the Gospel of Christ under reproach and persecution, and they ought to follow his example. The minister also referred to the professed Christian who is d sloval to his Lord because his love for Him had grown cold. These persons are urged to renew their love for God. Religion, he said, was either something or nothing. If something it ought to be supreme as a power in your life. It you have once reached convictions over them don't be turned. Keep out of church, have nothing to do with it, rather than be airaid to honor and confess Christ.

## BROOKLYN CHURCHES.

PLYMOUTH CHURCH. THE SECRET OF CONTENT-WHAT SHOULD BE THE AIM OF OUR LIFE.

As storms make no perceptible decrease in the attendance at Plymouth church, that edifice wawell filled, as usual, yesterday morning. Mr. Beecher opened the services with a long and eloquent prajer, the tears running down his cheeks in his earnestness. Before the sermon he said :-For the past week I have been suffering from a cold; I have so far recovered, however, as to be able to perform the services of the morning, but I think it wise to decline a service this even ing, and my brother, Mr. Davis, of the Simpson Methodist church, has kindly and generously consented to preach to you. I hear the kindest and best things said of this prother as a preacher, and I hope you will make an effort to-night, and you who generally stay away evenings will come. \* I do not say this because I think you innospitable to strangers; on the contrary, I think there is no church, whose members are attached to the

pastor, as you are to me, so willing to listen to strangers as you are when it is expedient. I know the general impression of minusters preaching here is that they are unwelcome. It is not so, and I say in your name you are heartily glad to hear anybody speak in my place who is an earnest

man and means business when he preaches."

Mr. Beecher took his text from Philippians, iv., 11, 12, 13-"Not that I speak in respect of want; for I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound; everywhere and nall things I am instructed both to be full and to be hungry, both to abound and suffer need. I can do all things through Christ which stringtheneth me."

This is a very remarkable declaration to be made by anybody. You will recollect the many tales of gifts offered by an Eastern king to any man in his kingdom who was con-tented, and how ludicrous in many cases their content turned out to be. To hear an intel. ligent and educated man say "I am content" is to hear one of the most extraordinary statements p ssible for man to frame. It is easy to seel content for an hour. I can understand how a man who lives for money and has been in lear of having CHOUSED OUT OF HIM.

and after nights and days of planning and worrying, has, by a dexterous stroke, secured himsel against its loss. I can understand how for a whole vening such a man may chuckle and be perfectly content. Everybody-I mean by that, some of any great de-ire. Does not your state of Does it last so all through the play of life? Oan you say "I have learned in every state to be content?" How many of you would hold up your hands to that? And yet this is what Paul says. Yet consider, is Paul quite sure of himself? Consider, in the first place, that content does not necessarily mean a state of pleasantness. Thus, I may be content in one sense to remain over night at a miserable inn, where have congregated smugglers and all the riftraff of the land, if I have been cast upon the shore agating for lite, and have struggled to the light. I think I would say "I am content;" yet the company are obscene and violent. How did liearn that content? I learned it be being thumped and pounded and by finally being thrown upon the beach. I learned it because I had almost given up breach when I fell at the door of the inn. So it does not follow that I must like the circum stances to be content. We must not confound content with a state of indifference. If a man has no sort of moral feeling he is perfectly content to sit in a camp on the plains and hear what no human ear ought to hear; having, hour after hour, pout ed into his ear takes of blood and nideous inhumanties that would make the dead shiver. So these words, in the apostle's declaration, did not mean that he was insensible to all going on about him; he knew all these things; he was not hinking of them when he said, "I am content." We ought to understand he did not mean content in any sense of supineness and corputent indolence. Paul was not a lat min. He was of billous temperament, of intense feeling, tenacious of purpose. There were certain great elements in his nature that remind one of the old German story of the harp made by strings of iron string between the towers of a castle and which, when the winds blew, roared out its strange music. There were two or three great strings in the mind of the apostle that, whenever the winds from heaven came, sounded and sounded again. He was of a large moral nature; not a universal genius; and that ne was content in any such sense as quiescence, his whole lie, his unwearied labors, all deny it. He was enterprising. He says, "Not as though I had aiready attained, but I follow aiter, that I may apprehend that for which I am also apprehend that for which I am also apprehended of Jesus Christ. This one thing I do, lorgetting those things which are before, I press toward the mark for the prize of the high calling of God in Jesus Christ." This is what ne described himsen to be, and this is the man who says:—"In whatsoever state I am the course of other events of social lie, but their great aim is to collect fortunes are obscene and violent. How did I learn that content? I learned it by being thumped and pounded and by finally being thrown upon the

waiked from sichigan here to get an education. He got a scholarsnip, and that he might pay for his own education he obtained a round of lamps to light at night and extinguish in the morning. He was a newspaper carrier. He had his room and was his own cook and chambermand and actotum—happy man to light at night and extinguish in the morning. He was a newspaper carrier. He had his room and was his own cook and chamb-rinaid and actotum—happy man—(laughter)—and so ne worked his way on every side that he might give to study three or four hours every dar. There (pointing his innger) sits the man who helped him when he found him out. We counselled him, and were his "mutual friends," (Laughter.) He said, "I am content in my situation; I am gaining an education." Did he like to get up at three o'clock in the morning to put out the lights: No; but the end he had in view was being accomplished, and all else was nothing. A man may go into the birch woods and camp out and leave behind him the hundred luxuries which he considers indispensable at home, and when at evening he brings in an eight pound trout that he has caught, and did not buy, he would just as soon sleep on a rock as not. Take religious examples. I think there is not in human literature a scene so affecting as that of the religious examples. I think there is not in human literature a scene so affecting as that of the religious examples. I think there is not in human literature a scene so affecting with the rest of the word, and the bistory of their sufferings and their patience is not surpassed by the history of any equal number of men. It is a glorious thing to me that in every sect there are some who rise above self. I would not take this laurel from the brow of the Old Church for anything. The giory of each adwins the great Church, which embraces all of the sects.

The apostle aul, speaking of presents sent to him, says.—"Il rejuice in the Lord greatly that now at the last your care of me nath flourished again. It seems to have been somewhat interrupted, wherein ye were also careful, but ye lacked opportunity."

PAUL WAS A GENTLEMAN, and always conceded the nighest motive, "Not." he goes on, "that I speak in respect of want, for I have learned in whatsoover state I am, therewith to be content." I am wiling to bear alt mat; I know both—both what y

the driver would not stop for dinner—and a boy sixteen years old has a lively sense of dinner—and a boy sixteen years old has a lively sense of dinner—and a boy sixteen years old has a lively sense of dinner—and a boy sixteen years old has a lively sense of dinner—and a boy sixteen years old has a lively sense of dinner—and a boy sixteen years old has a lively sense of dinner—and a boy sixteen years old has been didnered by a control of the lively providence, when he carries the conviction that the end of life is aving for God, then he can say, 'in whatseever state I am I am content." This is the way to escape the common troubles of life. One reason we have troubles is that we take our aim so low that we live in the midst of troubles. If there is no thing to you but mechanic art, if there is no thing to you but mechanic art, if there is no thing to you but mechanic art, if there is no thistopic life, no spirit, then your aim is low. There is a steat change in the buildings of New York and there will be greater changes. Where we now have six and seven storied buildings we will have sixteen storied. The elevator takes you up in a minute, and the greater the height the purer the air, the greater the silence and comfort. We are building hovels, based on the earth, that are full of fleas and gnats. We have got to build higher, and lift ourselves out of the annoyances that pester us. When a min don't think of anything but the physical end of life as long as he is healthy he is comparatively happy. It is in vain that the pulpit says there is ne happiness except in religion. This man has no stocks, so he don't care about the fluctuations of the market. He don't care about the fluctuations of the market. He don't care about the fluctuations of the market. He don't care about the fluctuations of the market. He don't care about the fluctuations of the market. He don't care about the fluctuations of the market. He don't care about the fluctuations of the market. He don't care about the fluctuations of the market. He don't

conscience acts as an inquisitor. Oh! that men understood that if they want emancipation and pesce and quiet they must give themselves wholly to the cause of truth. Let a man so identify himself with Christ, in purpose and thought, to say, "For me to live is to preach Christ, to go, to come, to be put down. I am nothing." Where is there such distincterestedness? Do you suppose it would be hard to raise a salary for a munister with such a spirit! It is the want of this continual heroism that makes the Church weak. Religion is to flourish by a fervor of the soul, by an intensity of love, by a consecration of the soul and body to the work, and we are going to have the victory over the world, the flesh and the devil; not by philosophical treatises, but we are going to produce, by laith, men and women whom no one can dispute. You cannot deny that the source that makes them is a source that might have prevaience.

### TALMAGE'S TABERNACLE.

THE UPROOTING AND DEVOUBING CLASSES-HORRORS OF THE RAYMOND STREET JAIL-THE WHIPPING POST FOR THE IDLE.

The Tabernacie was crowded yesterday forenoon by an attentive audience, who listened to the continuation of the series of the sermons of Rev. T. De Witt Taimage on "Public Iniquities." The reverend gentleman said I propose on this occasion to point out to you what I consider to be the uprooting and devouring classes of society, and in the first place I point you to the public criminals and those who are offenders of the civil law. You ought not to be surprised that these community. Of the criminals that from Europe take ship the vast majority come into our own port. In 1839 of the 49,000 people wno were incarcerated in the prisons of the country 32,000 were of loreign birth. Many of them were the very desperadoes of society, sloughed off from the Cowgate and Shoreditch, cozing into the saums of our cities waiting for an opportunity to riot and steal and debauch, joining the large gang of American thugs and cutthroats. There are in this clustre of jatis-New York, Jersey City and Brooklyn-four thousand people whose entire business in life is to commit crime. That is as much their business as jurispindence or medicine or merchandise is your business. To it they bring all their energy of body, mind and son, and they look upon the interregnums which they spend in prison as so much uncortunate loss of time, just as you look upon an attack of influenza or rheumatism which fastens you in the house for a iew days. It is their lifetime business to

PICK POCKETS AND BLOW UP SAFES and shopilit and ply the panel game, and they have as much pride of skill in their business a you have in yours when you upset the argument of an opposing counsel or cure a shotgun tracture which other surgeons have given up, or foresce a turn in the market so you buy goods just before they go up twenty per cent. It is their business to commit crime, and I don't suppose that once in a year the thought of the immorality strikes them. Added to these professional criminals American and foreign, there is a large class of men who are more or less industrious in crime In one year the police in this cluster of cities arrested 10,000 people for their, 10,000 for assault and battery and 50,000 for intoxication, drunken ness being responsible for much of the crime, as you see; strong drink being responsible for much of the their, since it confuses a man's ideas, and he gets his hands on things that do not belong to him. Rum is responsible for much of the assault and battery, inspiring men to sudden bravery which they must demonstrate though it be on the face of the next gentleman. Seven militons of dollars worth of property stolen in this conster of cities in one year—seven militons. You cannot, as good citizens, be indifferent to that fact; however elevated your morals you must be touched by it. It will touch your pocket since I have to give you the fact that these three cities

SEVEN MILLION DOLLARS WORTH OF TAXES A YEAR to arraign, try and support the criminal population. You help to pay the board of every criminal from the sneak thief that snatches a spool of cot ton up to some man who enacts a "Black Priday," More than that, it touches your heart, for this widespread moral depression must atfect all classes. What is the fire that burns your store down compared with the configration which consumes your morals? What is the their of the gold and silver from your safe compared with the theft of your children's morals ? Oh, we are all ready to arraign

criminais. We shout at the top of our voice, "Stop, talet?" and when the police get on the track we come out hatless and to our simpers and track we come out hatless and to our simpers and ing ruffian and husstle him off to justice, and when he gets in prison what do we do for him? With great gusto we put on the handcuffs and hopples come off? Society when the nandcuffs and hopples come off? Society when the nandcuffs and hopples come off? Society when the nandcuffs and hopples come off? Society seems to say to those criminals, "Villiain, go in there and rot," when it ought to say, "You are so give you an opportunity to report and the prison, but we want semething more than hammers and shoe lasts to reciaim these people. We want more than sermons on the Sabbata day. Society must impress these mon with the fact that it deity to see the season of the sabbata day. Society must impress these mon with the fact that it do not not seen the season of the season soul. Stiffing air and darkness and vermin turned a thief into an honest man. (Applag Mr. Talmage then proceeded to denounce

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